

ج	ث	ت	ب	أ
ججج	ثثث	تتتةة	بببب	أأأأ
ر	ذ	د	خ	ح
ررر	ذذذ	ددد	خخخخ	حححح
ض	ص	ش	س	ز
ضضضض	صصصص	شششش	سسسس	زززز
ف	غ	ع	ظ	ط
فففف	غغغغ	عععع	ظظظظ	طططط
ن	م	ل	ك	ق
نننن	مممم	لللل	كككك	قققق
	ي	و	ه	
	ييي	ووو	ههههه	



ت	س	ظ	خ	أ	د	ر	ق	ط
د	ج	ف	ث	ح	و	س	ه	ع
ل	ع	ح	ز	ص	ك	ن	ب	ظ
م	ي	ض	ش	ج	ف	ذ	غ	ت
ح	ف	د	أ	ت	ز	ك	ش	ب
م	ع	ت	ق	س	ث	ص	ج	ظ
ن	و	غ	ر	ظ	ي	خ	ض	ل
ص	ك	ن	ث	ذ	ط	ش	ف	ه
د	أ	خ	ز	غ	ي	م	ح	ق
ه	ل	ت	ص	ر	ع	و	ب	ج



١٥١

الحركات القصيرة

# Short Vowels

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا تَقُولُ أَل م حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Narrated Abdullah Ibn Mas'od ؓ that the Messenger of Allah ﷺ said, "Whoever reads one letter of the Book of Allah will have one hasanah for it, and each hasanah is a tenfold reward. I do not say that alif-laam-meem is a letter, rather alif is a letter, laam is a letter and meem is a letter." (Tirmidhi)



أ	ب	ت	ث	ج	ح
خ	د	ذ	ر	ز	س
ش	ص	ض	ط	ظ	ع
غ	ف	ق	ك	ل	م
	ن	هـ	و	ي	

أَمَرَ	بَلَغَ	ثَمَرَ	جَمَعَ	حَسَدَ
ذَكَرَ	رَفَعَ	زَعَمَ	سَرَقَ	صَدَقَ
ضَرَبَ	ظَلَمَ	عَدَلَ	قَمَرَ	كَسَبَ
وَجَدَ	خَرَجَ	شَكَرَ	جَعَلَ	خَلَقَكَ

ا	ب	ت	ث	ج	ح
خ	د	ذ	ر	ز	س
ش	ص	ض	ط	ظ	ع
غ	ف	ق	ك	ل	م
	ن	هـ	و	ي	

أَذِنَ	بَقِيَ	حَمِدَ	خَشِيَ	سَخِرَ
شَرِبَ	عَجِبَ	غَضِبَ	كَذَبَ	بَخِلَ
فَلِمَ	يَدِسَ	أَبَتَ	بَلَدَ	مَلَكَ
حَطَبَ	إِبِلَ	كَبِرَ	عَلِمَ	بِيَدِكَ



ءَا	بَا	تَا	ثَا	جَا	حَا
خَا	دَا	ذَا	رَا	زَا	سَا
شَا	صَا	ضَا	طَا	ظَا	عَا
غَا	فَا	قَا	كَا	لَا	مَا
	نَا	هَا	وَا	يَا	

أَبَدًا	رَعَدًا	طَبَقًا	جَنَفًا	مَلِكًا
مَثَلًا	عِنَبًا	قَصَصًا	لَعِبًا	ثَمَنًا
رُسُلًا	قَدَرًا	لَبَنًا	كَذِبًا	شَطَطًا
كُفُوًا	لُبَدًا	سُرُرًا	حَسَنَةً	عَلَقَةً

ءِ	بِ	تِ	ثِ	جِ	حِ
خِ	دِ	ذِ	رِ	زِ	سِ
شِ	صِ	ضِ	طِ	ظِ	عِ
غِ	فِ	قِ	كِ	لِ	مِ
	نِ	هِ	وِ	يِ	

عَمَدٍ	طَبَقٍ	كَبَدٍ	عَلَقٍ	مَسَدٍ
لَهَبٍ	سَنَةٍ	نَهَرٍ	شَجَرٍ	غَضَبٍ
سَحَرٍ	كَذِبٍ	فُرُشٍ	خَبَرٍ	بِدَمٍ
ثَمَرَةٍ	هُمَزَةٍ	سَفَرَةٍ	بَرَرَةٍ	رَقَبَةٍ



أَوْ	بَوْ	تَوْ	ثَوْ	جَوْ	حَوْ
خَوْ	دَوْ	ذَوْ	رَوْ	زَوْ	سَوْ
شَوْ	صَوْ	ضَوْ	طَوْ	ظَوْ	عَوْ
غَوْ	فَوْ	قَوْ	كَوْ	لَوْ	مَوْ
	نَوْ	هَوْ	وَوْ	يَوْ	

أَوْهَنَ	تَوْبَةً	حَوْلَهُ	خَوْفٍ	رَوْحٌ
زَوْجًا	سَوْفَ	غَوْرًا	فَوْتَ	نَوْمٌ
كَوْثَرَ	لَوْمَةً	مَوْتَهَا	يَقْوَمُ	هَوْنًا
يَوْمَ	يَرَوْنَهَا	يَوْمَئِذٍ	أَوْتَادًا	عَفْوَنَا

أَنَّ	أَمْ	بَلْ	لَنْ	مَنْ
كَمْ	سَلْ	عَنْ	قَدْ	هَبْ
إِذْ	مِنْ	إِنْ	قِعْ	عِظْ
كُلْ	قُلْ	قُمْ	كُنْ	خُذْ
فَهَلْ	لَهُمْ	لَكُمْ	بِئْسَ	نِعَمَ
يُعْظَمُ	قُلْتُمْ	يَضْرِبُ	زِلْتُمْ	يَغْفِرُ
أَنْعَمْتَ	يَوْمَئِنْ	أَسْرَفَ	أَمْهَلْ	أَلْقَتْ
يَهْدِيكُمْ	مُسْتَمِعٌ	يَسْتَطِيعُونَ	سَلَسِبِيلًا	تَعْلَمُونَ
ذُقْ	قَطْ	تُبْ	لِجْ	عِدْ
مَقْطُوعَةٍ	أَطْعَمَهُمْ	مَبْثُوثَةٍ	أَخْرِجْنِي	يَدْخِلْكُمْ



# عَلَى

أحكام التجويد

## Tajweed Rules

مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ كَالْأُتْرُجَةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا حَسَنٌ  
وَمَثَلُ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَالْأُتْرُجَةِ لَا رِيحَ لَهَا وَلَا طَعْمَ لَهَا  
وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ  
وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْمَخْطَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا

Abu Musa Al-Ash'ari ؓ narrated that Allah's Messenger ﷺ said: "The example of a believer, who recites the Qur'an and acts on it, is like an orange which tastes nice and smells nice. And the example of the believer who does not recite the Qur'an but acts on it is like a date that tastes sweet but has no smell. And the example of a hypocrite who does not recite the Qur'an is like a bitter apple which tastes bitter and has a bad smell. And the example of the hypocrite who recites the Qur'an is like a sweet basil which smells good but tastes bitter." (Bukhari)



أَضْرِبْ بَعْصَاكَ	يُسْرِفْ فِي	يُذَرِكُكُمْ
--------------------	--------------	--------------

إِذْ ظَلَمْتُمْ

بَسَطَتْ

يَلَهْتَ ذَٰلِكَ

أُجِيبَتْ دَعْوَتُكُمَا

أَرْكَبَ مَعَنَا

فَتَأَمَّنْتَ طَائِفَةٌ

وَقُلْ رَبِّ

نَخْلُقُكُمْ

مِنْ لَدُنْهُ

لَمْ يَكُنْ لَهُ

أَنْ لَّمْ يَرَهُ

جَنَّتِ لَهُمْ

وَيَلِّ لِكُلِّ

يَوْمَئِذٍ لَّخَبِيرٌ

مِنْ رَبِّهِمْ

مَنْ رَّحِمَ

أَنْ رَّعَاهُ

زَبَدًا رَّابِيًا

غَفُورٌ رَّحِيمٌ

عَيْشَةٍ رَّاضِيَةٍ

رَبِّهِمْ مُّشْفِقُونَ

هُمْ مِنْ

رَبِّهِمْ مِنْ

وَمَنْ يُطِيعِ

فَمَنْ يَعْمَلْ

فَمَنْ يَسْتَمِعِ

يَوْمًا يَجْعَلُ

يَوْمَئِذٍ يَصْدُرُ

كُلُّ يَجْرِي

مَنْ نَّشَاءُ

إِنْ نَّفَعَتْ

مِنْ نِّعْمَةٍ

بَلِّغْ نَفْسَكَ

إِمْلَقِ نَحْنُ

عَذَابًا نُكْرًا

مِنْ مَّاءٍ

مِنْ مِّثْلِهِ

وَإِنْ مِنْ

رَسُولٌ مِّنَ اللَّهِ

كِتَابٌ مُّبِينٌ

خَيْرٌ مِّنْهُ

مِنْ وَاقٍ

مِنْ وَالٍ

إِنْ وَهَبَ

حَرَجٌ وَلَا

سَنَةٌ وَمَا

خَوْفًا وَطَمَعًا





﴿ وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٧٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٧٣﴾ عَلَى قَلْبِكَ  
لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٧٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٧٥﴾ ﴾

﴿ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا  
مَرَضْتُ فَهُوَ يَشفِيَنِي ﴿٨٠﴾ وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي  
أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِي حُكْمًا  
وَالْحَقِّقْنِي بِالصَّلَاحِ ﴿٨٣﴾ ﴾

﴿ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٧٦﴾ وَسَلَامٌ عَلَى  
الْمُرْسَلِينَ ﴿٧٧﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٨﴾ ﴾

يَرْفَعُ كَلِمَةً  
عَنْ تَعْلَمِ الْقُرْآنَ وَعَلَّمَهُ

Narrated 'Uthman ؓ said that the Prophet ﷺ said, "The best of you are the ones who learn the Quran and teach it to others." (Bukhari)



# Teacher Notes

As with many resources in the Qurān reading genre, Read™ is not a self-study guide and cannot be studied except under the instruction of a proficient teacher. It is therefore expected that the teacher be well versed with the Noble Qurān and the 'Uthmāni script in particular. Nonetheless, the 'Uthmāni script has many subtle nuances that differ from other calligraphic scripts. The following notes aim to clarify some differences that may otherwise appear as oddities. As a general rule, it should be noted that Read™ employs the colour **grey** to indicate the silence of a letter or sound during pronunciation, and the colour **red** to draw the student's attention to a particular letter or symbol.

## Alphabet: Page 1

The letter Yā appears without two dots when written in stand-alone form or at the end of a word.

## Long Vowels: Pages 19-21

Note the alternative letters and symbols on the last line of each page that produce the same length of stretch as the long vowels.

## Sukoon: Page 24

Note the five letters of Qalqalah on the last two lines on the page.

## Optional Madd: Page 32

The stretching of the madd letters in the examples in the last three lines on the page

only apply when stopping on those words. Hence the appearance of the 'end of verse' symbol.

## Points of Note: Page 33

The oval symbol on the fifth line silences the alif madd if it is not stopped upon.

When tanween at the end of a word is followed by hamzatul-wasl and a sākin letter in the next, the following rule applies: Tanween is pronounced as its corresponding single vowel followed by noon kasrah. This is sometimes shown as 'noon al-qutni' in other calligraphic scripts. (See lines 6 & 7).

## Rules of Lām and Rā: Page 37

On the second example on the second line, note that the short alif upon the alif maqsurah is removed to indicate its silence.

On the fifth and sixth lines, the circle symbol does not occur in the Madani Mushaf but has been added here as a teaching aid to indicate a stop or pause on the letter rā, rendering it sākin.

## Idghām and Ikhfā': Pages 38-40

The tanween symbols assume a staggered appearance to indicate ikhfā' or idghām.

Similarly, the sukoon symbol on the letter noon is removed to indicate ikhfā' or idghām.

Also note that the sukoon symbol on the letter meem is removed to indicate iqlāb.

الحمد لله

النهاية

The End

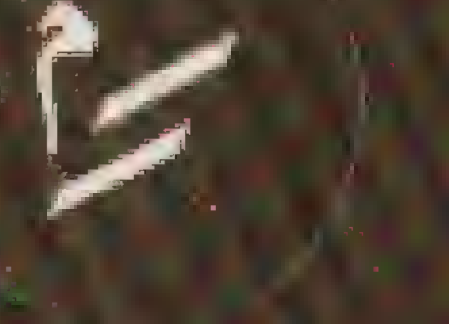
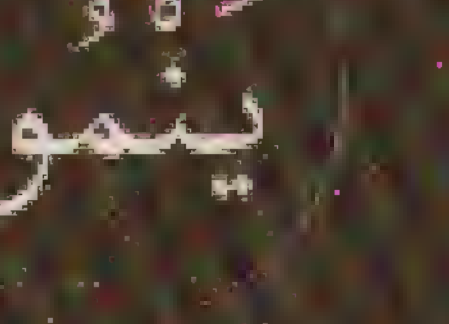
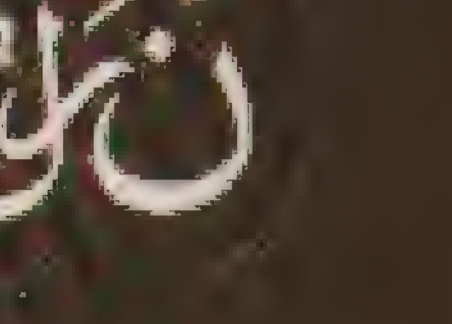
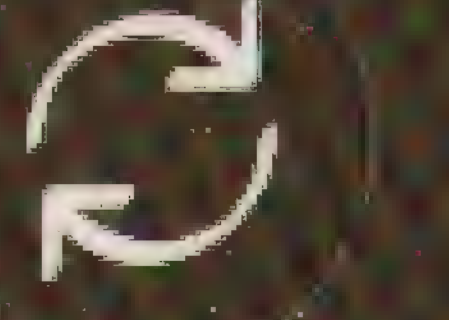


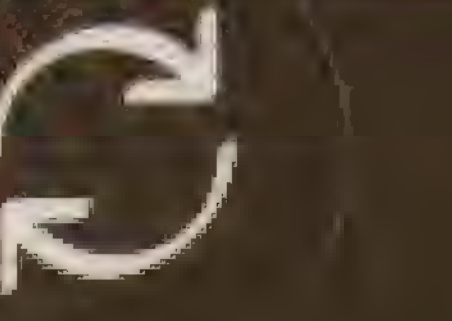


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## Sticker Sheet

Award the corresponding sticker upon completion of each page. Sticker spots are located at the bottom corners on the outer margin of each page.

Page 40 	Page 39 	Page 38 
Page 43 	Page 42 	Page 41 
		Page 44 

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